The Unitarian Calendar

This above all, to thine own self be true,
And it must follow, as the night the day.
Thou canst not then be false to any man.

—SHAKESPEARE.

Vol. 5 SEPTEMBER — 1912 No. 1

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary. Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Hon. George Hutchinson.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education of the American Unitarian Association.

President, Rev. William I. Lawrance.

Treasurer, Mr. Sanford Bates.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

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Address contributions to the Treasurer. Mrs. Lucia Clapp Noyes Mattapan, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

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Address contributions to the Treasurer Mr. O. Arthur McMurdie.

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Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

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Address correspondence to the Secretary and Treasurer, Mr. Cyril H. Burdett, 135 Broadway, New York City.

The Unitarian Calendar

VOL. 5. SEPTEMBER, 1912. No. 1

DUTY A DIVINE SUGGESTION

JAMES MARTINEAU

The voice of Duty,—what is it, if it be *not* the suggestion of God? Is it the mandate of your own fancy, imposed upon yourself,—the mere imperative mood in the soliloquies of your own will? Not so; for were the law of your making, you might forgive its violation, and the thought that set it up might take it down; yet you feel its authority above your reach, and your boast of indifference to be a sad pretense. Is it a mere echo of men's opinions,—a deference to their arbitrary demands? Not so; for how often does it lift you above that opinion, nerve your heart to withstand the injustice of a crowd, and fight the good fight though in the forlorn hope alone! As well might you persuade me that my own eyes created the daylight, or that the sunshine was the gift of public opinion, as that the sense of right was anything but the direct illumination of God, the piercing ray of the great Orb of souls. Not more certainly does Perception teach us what is external to our senses, than Consciousness what lies beyond our personality; and that the authority of Justice, Purity and Truth is no manufacture of my own, but is imposed upon me by a Divine source above me, I am no less sure than that the stars are not twinklings of my vision and the thunder is no rumbling in my brain.

633

PEACEFULNESS

REV. THOMAS VAN NESS

What is it that causes a man to go to law and engage in wrangling litigation with his neighbor? What is it that causes hot dispute between acquaintances and leads to bitter hatreds, to duels, to murder? Why do masses of men engage in riots and bloodshed? What leads two nations to war one upon the other?

Jesus, we can imagine, asked himself these questions and he came to the conclusion that though there may be many reasons, the underlying reason is misunderstanding, a misunderstanding which leads to anger. Without anger disputes and wars would be impossible, or as a Western editor bluntly phrases it, "Damn you is the first step towards war." It is not, therefore, a matter of surprise to learn that Jesus condemns in severest fashion any use of language which places a stigma upon another human being. If I say to my neighbor, "You're a fool," or worse, "You're a scoundrel," it is sufficient cause for subjecting me to trial, or for expelling me from the company of the righteous; I must not harbor a grievance against my neighbor, for it is likely to expand until, like a sore, it affects my whole system with unkind sensations and vengeful desires, therefore before I come up to church I must try to reconcile myself with my aggrieved neighbor. I must call upon him and do all possible to understand his point of view and have him understand mine. After a reconciliation, then, it will be well for me to make an offering, otherwise my gift to the altar will do little for my soul's good.

Now, I leave it to anyone, if he can be happy right after a quarrel. You know how it is in the home just after a small domestic tiff; you know how it is in the club after an acrimonious difference in policy; you know how it is in the store

after an angry talk with one of the clerks. Peace at the centre! Why that is the very first requisite of happiness. Such peace at the centre, as a preliminary to cheeriness, Jesus promises, if we will follow out his instructions. "These things have I spoken unto you," he says, "so that ye may have peace." "In the world ye have tribulation, but be ye of good cheer, I have overcome the world." There is the note struck over and over again. "Be ye of good cheer." "Be ye of good cheer, my peace I give unto you."

ONE FOLD AND ONE SHEPHERD

REV. J. T. SUNDERLAND

Jesus prayed that all his followers might be *one*. Why should they not be? How deeply to be regretted are the sectarian divisions and strifes which break up the "one fold!" How can these divisions and strifes be overcome? Unitarians believe they can be overcome only in one way—by changing the emphasis in all the churches from the diversities to the unities, from the things which separate to those which unite, from the less important and less fundamental things which they do not hold in common to the more important and more fundamental things which they do hold in common, from the things by virtue of which they are separate churches to those by virtue of which they are churches at all. What are the common things, the fundamental things, the things by virtue of which they all are churches? They are faith, hope, love, the worship of God, the service of man, the spirit of Christ. Are not these the essence of Christianity? Are they not the essence of all true religion?

RECOMMENDATIONS

REV. ELMER S. FORBES

Secretary of the Department of Social and Public Service
of the American Unitarian Association

Our machinery of social service is now fairly well developed. A group of experienced and active committees in this department is pointing out where work for the public welfare is needed, and committees in the churches are bringing their suggestions to the attention of the people. At present, however, committees and churches are working too much as individual organizations and there is not enough community of action. Thus far the whole undertaking is hardly more than a new and interesting entrance into the boundless field of social endeavor. As time passes, mistakes will be made, plans and methods will be tried and abandoned, and here and there enthusiasm may be expected to wane. There is danger lest discouragement and indifference follow upon high hopes and glowing anticipations. To avert this danger district social service conferences or institutes should be held from time to time for discussion of the ways in which the churches can best carry forward this new work, and most effectively relate themselves to similar movements beyond their own borders. And once a year a sociological conference should be held, in which the larger questions of social readjustment may be considered. Problems and questions in which many members of the churches are deeply interested may then be discussed, which from their nature cannot now be taken up either by this department or by the churches as organizations. By such meetings the interest of the churches in social service, which is really the visible expression of religion, will be sustained and deepened, further advance may be planned, and new positions once occupied may continue to be held.

SEPTEMBER AND UNITARIANISM

Each month of the year, here in this temperate zone, has its own individuality. It has its own peculiar scenery, its own skies, flowers and solar light. It offers to each busy man or woman its particular schedule of duties and opportunities, its individual interests and activities.

This is singularly true of September, which in many respects is more a month of beginnings than January. Anyone may prove this statement by visiting the department stores, or taking a stroll along any business thoroughfare at this season of the year. The old stock is being "closed out" to make room for the new. It is the month of bargains in the goods that cannot be used—at least for any great length of time. In September your taxes must be paid, if you hope to live in peace another year. Your coal bin must now be filled if you hope to keep warm through the winter. It is in September that a working year is planned for, and all the enterprises for which a modern civilization is distinguished are contemplated in a spirit of serious anticipation.

It is therefore in September that the people should consider whether they are providing for the higher welfare of the world in which they live—whether they are making a fair return for what they have received. Specifically, among Unitarians, it is a month when the members of every family should frankly and honestly ask themselves if they are treating their religion fairly. If they are newly arrived Unitarians, they have the chance of their lives as illuminators of their old friends and neighbors, and as sources of faith and inspiration. If they are Unitarians of long standing, it is the month when they should stop standing and begin to move. It is at least the month when every Unitarian, if he be complacent, should satisfy himself that his complacency is the kind that helps more than it hinders.

"You people," writes Mr. Pennington of Virginia, "who have been Unitarians all your life, do not appreciate the feeling of one who can see the experience under both flags. It is not necessary now" (speaking for himself) "to get in a corner with another of the same faith and wonder how such a thing can be 'explained up' to the public, or to wonder what a certain scientific investigation is going to do with '*the*' faith. Science cannot hurt Unitarianism, for our faith is the plank which is afloat after the scientific submarine has exploded."

Do Unitarians of long standing fully realize that "Unitarianism is the plank which is afloat after the scientific submarine has exploded?" Those whose complacency is based on such knowledge will surely not refuse to lend a hand in putting that plank at the service of the greatest possible number of those who are struggling in the waters of anxiety and self-torture. Those whose complacency is due to a selfish sense of personal security, however, cannot find a month in the entire year which will afford them a better opportunity to become spiritual life-savers than September. It is just the month to prove our title to the faith that is in us—to prove it to our minister, to prove it to our church and our denomination.

We hear much about the high cost of living, and are likely to hear more before November; but what we, as Unitarians, should not forget is the cost of high living. It is the glory of our faith that it demands of us that we shall live on the heights of intellectual and moral consistency, on the heights of mutual helpfulness, and on the heights of spiritual confidence.

And in all the year there is no month which calls to us more loudly than September to climb those heights and show others the paths that lead to their summits.

THE USE OF SUNDAY

BROOKE HERFORD

Friends, I put it to you, that it is a terrible mistake to treat this Sunday element in life as something of no particular consequence, and which may be left to any slack, occasional use or service to which you may feel inclined. You know the value of religion in the broader life of mankind. You know that among the influences which make nations it is one of the most potent factors. You know that a city, with its churches, and all that they stand for, wiped out, would be a poorer, meaner place. And do you think, any of you, that *you* can evade this truth, and leave religion out, or leave it to others, and yet your life be all the same and all right? You cannot! Set it down to professionalism if you will—but I counsel you with all the power that is in me, to plan out some part of every Sunday to the great functions and charities of religion. It is not a matter of spending some large portion of Sunday in multiplied attendances at church. One good service for all would be my ideal, if all could be present at one time—that anyhow, as far as possible, and this in the morning, while the heart is fresh, to give the keynote of a music of earnest thought that should last and linger in the heart through all the day. Feel what a great thing it is—this simple worship of ours. I do not decry even the world's gorgeous idolatries, and pomps of ritual and priestcraft—they are all the various ways in which the sense of God, and the obligation to his will, have shaped themselves out among men—but especially I think we should cherish with a great thankfulness and joy, this simple thought of ours, of all gathering together to the dear Father-spirit, and trying to realize his presence in these plain, quiet ways, and of hymn and prayer and the old Bible words! Oh, I think we should come together to this, as life's sacredest engagement; I

think we should uphold it as a strong institution, not just supporting it, but putting into it our best manhood and womanhood and making it what it has in it to be—the strong bond and rallying point of that finer, upward looking life among men.

A WORD ABOUT THE CALENDAR

C. L. STEBBINS

Publication Agent, American Unitarian Association

Thirty-nine editions of the CALENDAR, aside from the general edition, have been regularly issued during the year. The new method of the Post Office Department in delivering second-class mail by freight, instead of by through passenger trains, as heretofore, has tended to injure the serviceability or availability of the CALENDAR at points westward beyond the State of New York, or beyond New Jersey and Pennsylvania toward the south. The benefit of the CALENDAR, with its local notices, is diminished by at least one-fourth if the CALENDAR does not arrive by the first Sunday of the month. Distant western and southern churches have, therefore, found it unavailable. Two or three churches during the past year, as far west as the Pacific coast, have thought of or expressed a desire to take the CALENDAR, but have had to be told that satisfactory delivery was impossible. Every effort has been made to overcome this drawback; copy, however, cannot be put in the printer's hands any earlier than before, and a greater saving of time in printing and mailing is a physical impossibility. Each issue numbers 7,650 copies. The total expense during the fiscal year has been $1,630.44, and the income $1,695.28, making a net profit of $64.84. The margin is so small as to make it plain that the price for it charged the churches is as low as it can be made without creating a deficit.

SOUTHERN SCHOOLS

REV. HENRY WILDER FOOTE

Secretary of the Department of Education
of the American Unitarian Association

The income of the Frothingham Fund No. 2, held in trust by the Association for the education of colored people in the South, has this year been divided equally among eight schools, viz.: Calhoun Colored School, Hampton Institute, Kowaliga Industrial School, Maysville Educational and Industrial School, Okolona Industrial College, Penn School, Snow Hill Institute and Tuskegee Institute. Our people should be again warned not to give money to any school in the South before satisfying themselves that the institution in question is competently manned and reputably administered. There are many schools in the South which are doing an invaluable work on slender resources, and which deserve hearty recognition and generous support. Such schools have little difficulty in finding men and women of high standing to speak for them. There are also, unfortunately, a good many other schools which should not be encouraged. Some are fraudulent enterprises, the real purpose of which is to enable a few unscrupulous negroes to beg an easy living from generous Northerners. Some other schools are genuinely attempting to do useful work, but are so incompetently managed that the money given them is practically thrown away. I should like again to urge our people to give to no representative of any school who cannot present adequate credentials as to his right to collect money for the school, who does not give a receipt for money received, and about the work of whose school there is any doubt. The secretary of this department will be glad to inform inquirers as to the standing of such schools as he has himself visited, and will undertake to get reliable information about the schools with which he is not personally acquainted.

UNITARIAN HYMN

When faith was lost, when my poor bark was driving
'Mid aimless doubts on thought's tempestuous sea,
I yet could say, in all my hopeless striving,
"I know thee not; but I am known of thee."

In blacker storms of earthly sin and passion,
One ray of light amid the darkness shone,
That, when thou, Lord, this soul of mine didst fashion,
Its depths of weakness all to thee were known.

And when thy peace is in my heart descending,
When the dear Father's face again I see,
The same great thought with every joy is blending,—
"I know thee now; for I am known of thee."

—*James Freeman Clarke.*

I call that mind free which sets no bonds to its love, which is not imprisoned in itself or in a sect, which delights in virtue and sympathizes with suffering wherever they are seen, which conquers pride, anger, and sloth, and offers itself up a willing victim to the cause of mankind.

—*W. E. Channing.*

THE LIVING SOUL

JOHN PAGE HOPPS

The living soul is that vast, living, moving, inspiring, progressive spirit which is leading us all on to light, wisdom and truth. Part of that

living soul is in the outward world. It is in the glory of the sun, in the beauty of the clouds, in the mystery of the stars, in the throb of the sea and the flow of the river, in the loveliness of mountain, meadow and wood, in the harmony of the seasons. But chiefly it is in man himself: for man's own soul is the audience chamber of the Eternal. From that soul have sprung all religions, all Bibles, all churches, all creeds; and it is to that soul of man we must appeal to revise all religions, to explain all Bibles, to remodel all churches, to reconstruct all creeds. Why should you surrender yourself to what came from the human soul hundreds or thousands of years ago, when the living soul is yours to-day?

That voice of the soul, I call *God*. And so it is. We are the children of God, and our good Father is speaking to us and in us. Men, in their blindness, go wandering up and down for an authority, or bow down to the first strong claimant they encounter; and yet, all the while, God himself is speaking to them; and, if they would listen to him, all things would become clear. The theologians pore over what Calvin wrote, or over what Knox said; or compel their disciples to fill their vessels with such oil as can be scraped from old confessions of faith, and to feed on the chaff of well-threshed texts—but give me the glimpse of God you can gain through a mother's love, and let the soul of the pure in heart be the window through which I see the Eternal.

This is the Light which, as the New Testament says, more or less enlightens every man that cometh into the world; and our great business is to respect that Light, to increase its pure and steady glow, and to guard it from defilement or eclipse. It is the inward guide which God has given to us, and it were blasphemy against both our Maker and ourselves to neglect or misuse it.

EVOLUTION

CHARLES TRAVERSE

The theory of evolution simply explains a process—the process of how implicit life expresses itself gradually through changing forms on an ascending scale. It cannot even pretend to offer an explanation of origins. And as we gaze upon the panorama, so dazzling, that Science gives us, we see an ascending scale. Nothing is lost, but everything is utilized in every process, until the meaning of all the processes stands revealed in self-conscious man. And human intelligence sees that all the processes are controlled by one purpose. Mind has evolved a Kosmos with which mind can converse.

WHAT THE CHURCH MAY DO FOR US

ARTHUR M. JUDY

The ideal church is something beautiful, beyond comparison. There, from Sunday to Sunday, principles are declared which in all ages have guided the footsteps of earth's noblest men. The heart pays instinctive reverence to these principles. The soul expands under them. Life takes on dignity from the hearing of them. Strength and guidance flow from them. The hearers depart, but not as they came, for these principles have left their indelible impress. I confess this is assertion, but it is the assertion of one who has a right to speak. I have not stood in this pulpit ten years watching myself, and watching my hearers, without acquiring knowledge that makes my judgment of some account. I know that as minister and people we are a faulty folk. We lay no claim to being otherwise. We are not

"saved," or "perfect," or "holy," or "righteous," or "accepted," or "redeemed." We are just the average human beings, full of doubts and uncertainties and evil thoughts and unrighteous deeds. We are ashamed of ourselves, and we are ashamed of our fellow-members, and we would not ask to be taken as models. But faulty as we are, we have been helped by this church. On that point I believe we are well agreed. The benediction of great souls has not fallen on us in vain. When we recall the saving power of the mighty words of the mighty dead, thankfulness, close bordering on tears, wells up in our hearts; and we are not ashamed to confess the tears, for we remember the benefits they bear witness to. This has been to us a church of noble principles, and although our conduct constantly belies the principles we profess, we know that we stand before the world better citizens than we should have been without the teachings of this church. Unquestionably, better men and women than we are are outside this church, outside all churches, but that fact in no wise lessens our conviction that *we* are better for being herein.

THE LORD'S SUPPER

ALFRED HALL

In many Unitarian churches, though not in all, the Communion Service is held at stated intervals. Unitarians who do not take part in it abstain because they believe, like the Quakers, that rites and ceremonies are hindrances rather than helps to spiritual religion.

In the early days of the Church it was a simple meal, of which the disciples partook together, rich and poor bringing what they could to the table. Paul had to rebuke some of those who shared this

common meal for drunkenness and gluttony. Under a priesthood, seeking power, it gradually became a magical and miraculous ceremony, though the Roman Catholic doctrine is not so crude as is often supposed.

Jesus meant one of two things by the words he spoke to his disciples on the occasion of the last supper. Either he desired the apostles present (1) to think of him whenever they took part in the yearly observance of the Passover, or (2) to call him to mind whenever they sat down together to eat food.

For Unitarians the service is simply and only one of memorial. They call to memory the life and words of Jesus, reflect on his suffering and sacrifice for the truth, and endeavor in the moments of quiet meditation to gain a spirit akin to his.

NEWS ITEMS

Rev. F. M. Bennett, who recently resigned after a long and faithful pastorate at Lawrence, Kan., will begin on Sept. 1st as minister of the church in Salt Lake City.

In anticipation of the opening of the Tuckerman School, plans have been made during the summer for the development and presentation of the ten courses which are to be offered during the year.

Arrangements have been made with the Rev. Clarence Harris of San Diego, Cal., to take up the work in Oklahoma City, where he expects to begin about the first of October. Oklahoma City is one of the most phenomenal municipalities in the Southwest.

Rev. Thomas Clinton Brockway, who has in recent years been connected with the Agricultural College in Fort Collins, Col., has taken up his residence in Butte, Mont., where he will be the minister of the Unitarian church. Mr. Brockway was formerly the successful pastor of the church at Dunkirk, N. Y., and afterwards at Greeley, Col.

The various calendars and church directories which have reached headquarters indicate a systematic plan of activities on the part of many churches throughout the country. This is an excellent method, which has been very widely adopted, of planning the work of a church from September to May, thus insuring continuity of method and systematic endeavor.

The Secretary of the Association, accompanied by his wife, is planning for an extended trip during the winter through the Canadian provinces and down the Pacific coast. Preparations are being made for a number of local ministers' institutes which he will attend, and which will afford an opportunity for the ministers of distant conferences to get together for mutual inspiration and fellowship.

We are glad to announce that Rev. Horace Westwood has accepted a unanimous call to the new church at Winnipeg. Mr. Westwood has made an excellent record at Youngstown, and being himself of English birth and deeply interested in the welfare of the Canadian Northwest, will be admirably adapted to the development of Unitarian interests in that great city.

It is worthy of special notice that the Department of Religious Education, under the direction

of Rev. William I. Lawrance, has secured the services of Prof. Edwin D. Starbuck of the State University at Iowa City. Professor Starbuck has acquired international distinction as a student of religious conditions, and the churches should make use of him in an intelligent administration of the various Sunday Schools of the denomination. Miss Florence Buck, of Alameda, Cal., has also been engaged to labor during the coming year in the Department of Religious Education. She brings many years of fruitful experience with unbounded enthusiasm. Surely, this department promises to become a leading factor in the life of our body.

The months of July and August have been busy months at headquarters. The officers have taken turns for their periods of vacation,—the President spending the month of August at Northeast Harbor, the Secretary making occasional visits to Ocean Point, while Dr. Wendte has spent the larger part of the summer season in the vicinity of Boston, and Mr. Forbes, with his wife and two children, has taken a long excursion through the far West. Mr. Foote has mingled recreation and work at Northeast Harbor and Boston, and Mr. Lawrance, industriously making preparations for the expanded campaign of the Department of Religious Education, has found brief periods of rest and recreation at his cottage in Weymouth. The Publication Agent spent his vacation on a trip with Mrs. Stebbins through New York and Canada, while members of the office staff have accommodated each other in such a way as to leave a sufficient force at the office throughout the season.

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